

former majority, and revoked the full powers given to D'Erlach.—From this moment all was lost, and the militia believed themselves betrayed, not only by the party, which they accused of being devoted to France, but by many of their military chiefs, on receiving from them orders for certain retrograde movements, which this new state of things rendered necessary.—The peasants, whose ardent courage was mounted to the highest pitch, on perceiving the enemy, and on learning that the Soleurcis had been cut to pieces, believed themselves fold when a retreat was ordered, and, in the first paroxysms of rage, they sacrificed several of their general officers.

This is, without doubt, an indelible blot on the character of the Helvetic people, but it ought to fall entirely on those scandalous divisions in the government, which, after having displayed so much wisdom and capacity on ordinary occasions, discovered itself to unequal and pusillanimous in the hour of danger.—It is a great misfortune, that Switzerland did not, on this occasion, think to name a Dictator, or that, in its federal association, it does not, as yours, present the incalculable advantage of an unity in the Executive.

You already know the deplorable consequences which remain for me to recite: You know, without doubt, that the French General profited of this moment of universal confusion to make an attack upon all points, in spite of the armistice, and he just fired himself for this breach of faith, in writing to the Directory, "In a position so critical, I thought myself justified to repel force by force, and not doubting their intention to attack, there remained only to me to prevent it." In short, sir, you must have seen that according to his own confessions the Swiss militia, disorganized as they were when he made the attack, "sustained with incredible bravery, five successive actions, and scarcely driven from one position but they knew how to avail themselves of another."

Perhaps you are uninformed, that in the last of these five engagements, it was the Advoyer SREIGNER, who brought back the Bernois to the charge, and that this chief of the Senate, indignant at seeing his corps debating upon the possibility of obtaining peace, when the noise of the cannon was heard, even at the gates of Berne, quitted the Senate, where he presided, to seek death at the head of the troops. However it is not true that he had the good fortune to meet such a fate, as hath been related in some papers; the truth is that he every where braved death; and was on the point of ending his days so gloriously, when four peasants serving him as a shield, forced the aged statesman into a car, and carried him, in spite of his efforts, far from the field of battle.

The first thing which the French did, on arriving at Berne, was to confer provisionally, his place upon his rival, the treasurer Frising—But they did not long delay to depose him, on perceiving, that they had been deceived by those who described him as their partizan. I am far from believing that he ever was one, and I am even convinced that he constantly held their principles in abhorrence. It is too true, however, that a spirit of opposition led him to contravene every vigorous measure which Steigner's party proposed, whether to preserve the dignity of the national character, or to prepare, in any event, for the common defence. And, in short, and above all things, that these oppositions, and this sort of intestine division, more than any thing else, contributed to create a belief in the French, that they had a powerful party in Switzerland, who would support them on their arrival. I even doubt, if they would ever have thought of entering the country without such a hope as this.

Fribourg became the victim of the same violation of the armistice, of which I have before spoken. This city was attacked and taken in the midst of the night, when the inhabitants had abandoned themselves to slumber on the faith of the new conferences, which the French General had demanded. The letter in which he has rendered an account of this exploit is a very instructive paper, especially when compared with all the subsequent manifestos, wherein he boasts of having been received as a benefactor, by the majority of the Swiss Peasantry, who had invoked him to assist them in shaking off

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## European News.

PARIS, JULY 2.

On the 11th June, the Island of Malta surrendered to Gen. Buonaparte.—The French found there for plunder 2 ships of the line, 4 galleys, 1200 pieces of cannon, 40,000 muskets, and one million five hundred thousand wt. of gun powder. A handsome booty.

The council of 500 took into consideration the message containing the surrender of Malta:

Duviquet.—"At length your civic alarms are dissipated. Every one of you, uneasy as to the destination and fate of the French fleet which sailed from Toulon, was anxiously expecting intelligence from it. Buonaparte has sent you such news as is worthy of himself.—His first dispatch is begun with a victory—with acquiescence. This proud Island has then at length submitted to the yoke—this Island, which was the strong hold of aristocratic prejudice and monastic superstition, nothing could defend it against the just vengeance of the Great Nation; neither its superb ramparts, the work of

three ages, nor its 1200 pieces of cannon, not the recollection of its ancient glory. What Solymán was unable to effect in 1565, after a siege of several months—what his successors have not been able to accomplish, though goaded by the numerous insults which were offered to the Ottoman flag—Buonaparte executed in a moment. With what confusion will England and Russia, who always reckoned this port in the Mediterranean as secure to them, be now overwhelmed? Malta is again free from the yoke of the Carthaginians; and, thanks to the new Romans, this people are now about to resume their former political and commercial greatness." He then proposed, in honor of this brilliant prelude to the first victories of our naval army, and the new successes which its chief is mediating, a resolution that the victorious French army at Malta has deserved well of their country.

Eschallereaux, the elder, supported this resolution, which was passed unanimously.

The cannon were then fired, as a token of victory and joy.

Letters from Amsterdam bring the unpleasant intelligence that the English men of war which are cruising in the north seas, have of late captured several merchantmen, laden on account of the merchants of that place.

LONDON, JULY 3.

A letter from Egypt, dated Alexandria, 1st Floreal, states, there have arrived here from Constantinople several Greeks, accompanied by several Frenchmen, in the uniform of engineers.—They have the orders of the Grand Seigneur that they should be furnished with every thing they should require for a French squadron and troops which were to land in the port, and which after having remained there for some time, are to re-embark and proceed for Aleppo. Several other Frenchmen are here besides, to prepare for the reception of their countrymen, and to form magazines for the army, which it is said will consist of 60,000 men. A firman of the Grand Seigneur gives orders that the French should be furnished with every thing they want on paying for it.—The French who are here have agents who collect every possible information relative to the Isthmus of Suez, and the navigation of the Red Sea. They are likewise to inquire whether the English have any ships in the Persian Gulph.

Buonaparte is said to have written on his departure from Malta to the Viceroy of Sicily, informing him that if he admits any English ships into the ports of that island, such admission will be deemed a declaration of war by the king of Naples against France.

The French found 4,500 Turks in Malta, whom they immediately set at liberty.

The French have given the town and territory of the old republic of Lucca, to the grand duke of Tuscany, in exchange for a part of the Tuscan dominions, which he is to cede to the Cisalpine republic. Another unit to the sum total of French respect for "sister republics," is thus added.

Five hundred guineas have been bequeathed to Mr. Fox by a gentleman lately deceased.

The king of Prussia has refused permission to the academy of arts and sciences to insert the republican calendar in the almanac of Berlin.

About the last of June, John Story, printer, of Belfast, Ireland, was executed for high treason.

Twenty two convents have been suppressed at Rome.

Two French frigates near Batavia, have lost most part of their crews—and French troops, which were landed from them are growing thinner every day by disease, &c.

The Isle of France is said to be in a very distressed situation since the liberation of the slaves; and that the inhabitants have applied to British Admiral Christian for protection.

The French frigate *La Belle Angelique*, fitted out in 1797, for a botanical expedition to the Canaries and the West Indies, has lately returned to Dieppe with a large and curious collection of objects relating to natural history; after undergoing great hardships, and having been exposed to considerable dangers in her voyage. Sir Richard Strathan's squadron fell in with the above frigate and allowed her to pass, as he could not consider her a lawful prize. He would not however permit her to enter Havre, but ordered her for Dieppe.

# THE GAZETTE.

Portland.

MONDAY, SEPTEMBER 17th, 1798.

## Communication.

BUT there are yet heavier charges against the poor Jacobins, who must now be brought to a bar which is clad in deep mourning, for a crime which far exceeds whatever is subject to weight, measure and calculation, viz. the horrid but nameless crime against the moral system of the universe. What is the destruction of a city or province, the unprovoked and needless conquest of a kingdom, and even the extermination of half the human race? These things are but earthquakes, pestilence and famine. But having once entertained the vast ambition to enslave mankind, and finding that mere physical force aided only by established morals and religions, would not only be insufficient to the end, but awed by these would refuse to act; then to form the design of removing these impediments in the mind of man, and without compunction or remorse, amidst all the consequent horrors to proceed in the most deliberate and undeviating manner to its full and perfect execution—This is greatness, this is glory, in deference to which the prince of darkness will rise from his throne, and all hell fall prostrate on their faces, on the arrival of the French patriots from the edge of the guillotine, from the field of battle, from the dagger of assassination, or from Cayenne. To overthrow a moral, intellectual, and metaphysical empire is a task the greatness of which we have seen in the means it required—to restore it ages must pass away.

The great plan which Condorcet, Robespierre and others finally executed in France, had been conceived, its religious part by Voltaire, and its political by Rousseau. These gentlemen of the closet, in whose writings we see more the feelings of youth than the reflection of age, rather the enthusiastic apprehension of what man in society might be desired to be, than what he is or can be; in fine, more of wit and turn than solidity and sense, were first resorted to and deified when it became necessary to persuade the volatile French that they must be regenerated. On the one hand, monarchy was found to be an inveterate abuse and wholly unreasonable; on the other, religion was discovered to be nothing but folly and superstition; and no sooner were these novelties made public than the people greedily devoured them, overthrew the supposed abuses, and as Tom Paine says, "the monk and the monarch were left to rot and moulder together."—During some time there was no God acknowledged in France but what they called *Reason*, that is their own imaginations. They beheaded their King to get rid of monarchy, and banished God to shake off religion. Nay, they went farther, for morality might possibly still have remained—but this they abolished by declaring that all was lawful which tended to aggrandize what they called the Republic, and all was criminal that was idle or opposed. Thus all that had been sacred in government, religion, or morality, in fact even the politeness and whole character of the nation, were annihilated—and in their places came again of course what these things had gradually subdued or chastened, the whole gang of Gothic and Vandalic ferocities and follies. Thus were vindicated the noble "rights of man;" thus was perfected the elegant "age of reason."

Was it or was it not incumbent on the Jacobins of this country to foresee the consequence of introducing this legion of devils among this happy people? Was it of no importance that an infant government, like ours, should be respected, instead of being vilified and abused in the most scandalous and detestable manner?—What have we not suffered by the contempt imported from France and thrown by our own people upon their own government in imitation of the scoundrel republicans of France?—How hard has it been for a virtuous Executive, the beloved Washington, alone and assailed on every side by French and Jacobin menaces and slander, to keep his post and save his country! How nearly has our government been subverted!

But further—Were not our Jacobins under

some little obligation to imagine that the inundation from France would bear down the dikes of religion and morality, and drown the country with all kinds of error and vice?—They have idolized the pattern, and spread the imitation of it as wide as they can, till the force of religious and moral obligation is universally weakened or destroyed. *Liberty* gives the right of *doing* and *doing* as you please, in the same manner that *Equality* unnerves the hand of justice by enfeebling the energies of government.—Is not the opinion of religion which this vile frenzy has suffered to survive, a shaken, doubtful, and comfortless opinion? And as to morals, since the French revolution began they have grossly declined, because politics were the first consideration and chief topic, and much was forgiven to all who believed and hoped the French would conquer the world.

How came these wretches to be so much wiser than all the world before them? Do they know that all their miserable reformations in religion and politics have been advanced and refuted not only by argument but by the experience of mankind a thousand times, and even deluged some parts of the world in blood before now?—This last at least ought to be a satisfaction to them when they renounce their errors, because it evinces that the genuine tendency of their principles has never been wholly defeated. Governments and good sense have laboured in the modern ages against the disorganizing principle, and till the French revolution they have not laboured in vain. Nor will they now labour in vain; for probably the time is not far distant when this monstrous revolution, after having stalked over half the world, and inflicted the greatest curses on the human race, will cease to reform and to exterminate, and the philosopher will look back upon it as the surviving and benevolent soldier reviews the field of battle. Pity and remorse will take possession of his mind, and he will treasure up a lesson which will die with him, or be as useless to posterity as history has been to the present age.

(TO BE CONTINUED.)

FOR THIS GAZETTE.

FOR the benefit of all persons unacquainted with the French language, I have undertaken to etymologize, define and compare the word *Jacobin*. This famous word is derived from the English; but, like many others in all living languages, has changed its orthography as well as its sound, though it retains its original meaning. Yet, considering its long use, it has preserved all three better than most other words; having stood its ground, with the variation only of its last syllable, for upwards of four centuries; as is plain to be seen in Mons. *Paracelsus*, and several other ancient writers. This syllable *bin* was for many years spelt and pronounced *lin*; but in compliance to M. *Marat*, who for some time, in point of language, led the fashion in France, and who it is well known, could not pronounce the letter *L* by reason of his having the tip of his tongue cut off when a boy, for lying—I say *lin* was then changed into *bin*. *Lin* itself (a thing common in that language) was an old corruption of *lan*, just as we say *drop* for *drop*. The syllable *lan* was the contraction of a word of two syllables (as we contract speculation into *spec*) viz. *lantern*. Thus *Jac o bin* ought in strictness, when brought back into our language, to be spelt *Jac o lantern*. No person who understands French will contradict this etymology; and no person who understands English will deny its being perfectly analogous.

Jack, in our language, ever had a great variety of meanings; among others it was formerly much used as a nickname for the devil (now changed into *Nick* and *Harry*). Hence the word is easily defined—signifying nothing more nor less than *The devil with a lantern*. I have taken no notice of the omission of the letter *K* in the first syllable, because the French make no more use of that letter than of liberty, equality and justice.

I will now proceed to compare what we understand by a *Jac o bin*, with what we understand by a *Jack o lantern*; not doubting but that I shall make them look so much alike as that it will be difficult to distinguish the one from the other. To save repetitions, I must first beg the reader to take particular notice as he goes along, and when he meets a dash thus — in that very spot to say to himself *So is, or does, a Jacobin*.

1. A *Jack o lantern* appears to be a permanent light, which would stand the twenty four hours round —; but it exists only in thick darkness; for when the least light breaks in upon it, it immediately disappears —.

2. It also appears to hover over one particular spot, as who should say "Here I am; here you will always find me" —; but, trace it up to that spot, 'tis off; to another, 'tis gone; to a third, 'tis gone again; and so on ad infinitum —.

3. To appearance it glows from innate purity —; but in reality it twinkles (like a